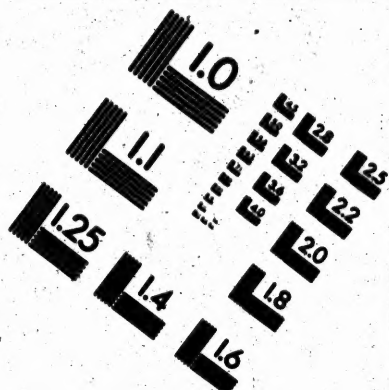
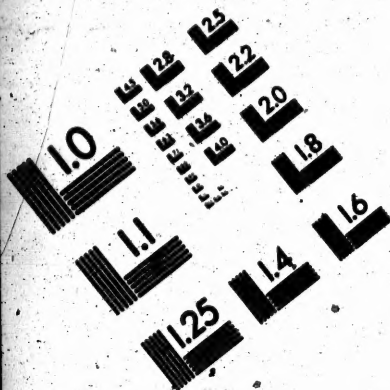




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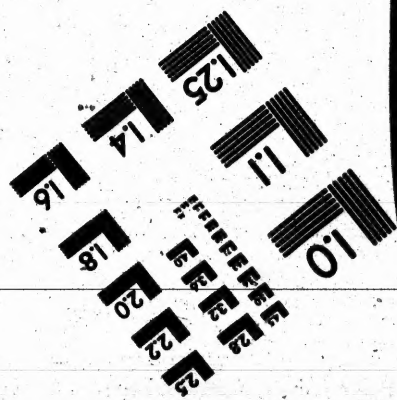
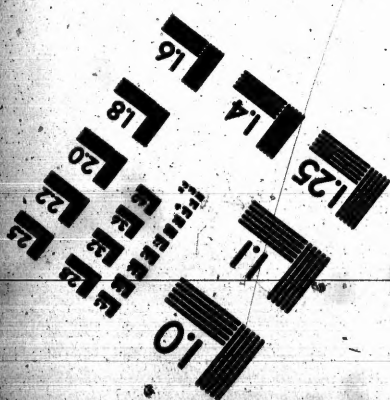
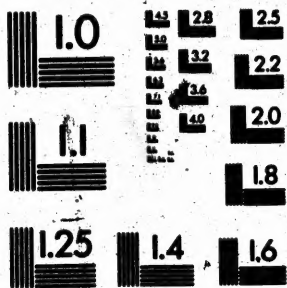
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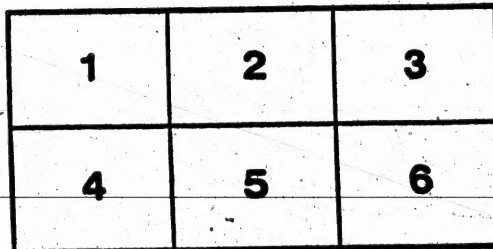
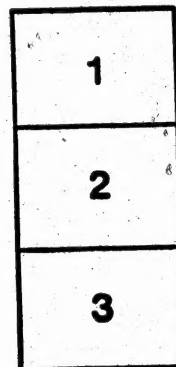
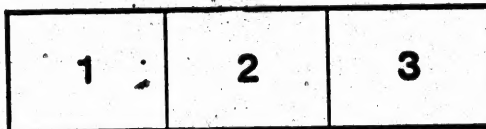
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The Coming of Christ,

THE

RESURRECTION AND JUDGMENT

AS THEY AFFECT BELIEVERS.

With Short Notes on the Church and Ministry.

BY THE

REV. WILLIAM BEVAN,

Incumbent of West Flamboro'.

TORONTO:

WILLIAM BRIGGS, 78 & 80 KING STREET EAST.

MONTREAL: C. W. COATES. HALIFAX: S. F. HURSTIE.

1889.

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PREFACE.

It is extraordinary how different men will look at the same thing and see it in entirely different lights, so that it seems black to one and white to another. Modern progress means one thing for one school of thought, and quite the opposite for another.

The new life and energy—political, mechanical, scientific and religious—of our age, appears so wonderful and beneficial to one school of thought, that it is for them, the inauguration of a new dispensation, the coming of our Lord Jesus Christ.

We are, according to this view of things, to go from stage to stage of blessedness. So they tell us, "Each century will become more luminous with light of divine truth. Each generation will advance to higher conceptions, grander attainments, and fuller realizations of every divine excellence than its predecessor. The obstructions that lie in the way will be removed. Prejudices will vanish. Narrow-minded bigotry will pass like a cloud from off the spiritual horizon . . . man will not only be in the Church, but the Church will be in man. Theory will give way to practice; words to deeds; professions to actualities; and assumptions to practical demonstrations." On the other hand, another school sees in the modern world something as bad, if not worse, than the pagan world of the apostles' day. Every attempt to improve it is an attempt to improve the empire of Satan. The march of modern progress is the world's last, proud and headstrong venture to improve itself without God, and is, therefore, the precursor of its eternal ruin. So they tell us, "Is there not something unspeakably melancholy in the stories one has read of condemned criminals dressing themselves out in the full height of fashion to go forth

to the scaffold? And is there not something incomparably more ghastly and appalling in the spectacle of a world tricking itself out in all the finery of modern ideas, the intellectualities, the refinements, the elevating pursuits and objects by which it seeks to make to itself a name, and build a tower whose top shall reach to heaven, when all the while the lightning of God's judgments is ready to descend, and leave it a mass of ruin and desolation?"

These two schools are the extremes of modern religious speculation. Each goes to the Scripture, especially to the book of Revelations, to prove itself in the right, and each seems perfectly certain it possesses the key of truth. In the meantime, the Church Catholic goes calmly on her way, blessing all that is pure and good in modern progress, knowing that all purity and goodness flow from Christ. But yet she, with divine instinct, sees that *all* is not good, that the future, like the past and present, will witness the warfare between good and evil, which will not end in ^{complete} victory until the arrival of "that one far-off divine event, toward which the whole creation moves, when 'God will be all in all.'" We all do well to cultivate the calm watchfulness, which is the ideal temper of the Bride of Christ. We all do well to guard against optimism on the one hand, and pessimism on the other; each is fraught with its own peculiar dangers—each will lead us into its own peculiar errors. The following few notes have been put together for the use of my own congregation, many of whom have become confused by listening to the conflicting opinions of those who put their own construction upon the texts of Scriptures quoted, and have built up a system alien to that of the Church of Christ. I have, as regards the texts quoted, given a literal translation of the Greek text.

WEST FLAMBORO', *Advent*, 1888.

"The Government of the Lord Jesus Christ."

HOW eternally true the Holy Scripture is! Too large in its truth for man's theological systems—it is not only true, but it is eternally becoming true. Our blessed Lord describes His coming judgment, and, after listening, they ask: "Where, Lord?" He replies: "Wheresoever the body is there shall the vultures be gathered together." (Luke xvii. 37.) He here uses what must have been a familiar fact to the apostles as a means of teaching them an eternal law of the Kingdom of God. In the East, the dead body remains for a very short time upon the earth before the keen-sighted vultures are down upon it; they are the great Eastern scavengers—they consume the carcasses which otherwise would be a pestilence. The Lord God has His moral scavengers, who remove out of His kingdom rotting bodies which otherwise would cause a moral pestilence; and such judgments are judgments of Christ; such days are days of Christ; in such convulsions Christ comes. Christ our Lord is He to whom "All power is given in heaven and earth." (Matt. xxviii. 18.) "He must reign till He hath put all

enemies under His feet." (1 Cor. xv. 25.) Such assertions as that Satan is the "god of the world," must be understood in such a manner as not to conflict with our Lord's assertion that He possesses all power in heaven and earth. Christ *exercises* His authority and power, and in each crisis in the world's history we see the consummation of the moral course of the government of Christ. "The world at such moments is shaken (see Heb. xii. 26-29), that the unstable may be removed." In such "days" the vultures, the great scavengers of the King of kings, swoop down on the morally putrid carcasses of this world—Christ comes—comes in judgment. God remains above the water-floods of human passions a King forever, and never was a more paralyzing error propounded than that the Lord had abdicated the throne of government to the devil.

In Rev. xix. 11-16, we have a magnificent description, by means of great symbols, of this government of Christ: "In righteousness doth He judge and make war"—all good men fight in this war on the Lord's side. In the fall of old empires, morally rotten to the core—Babylon, Egypt, Greece, and Rome; in the destruction of the Church of North Africa; in the Reformation; above all, in the fall of Jerusalem, Christ came in judgment.

As has been truly said, His final advent to judgment will be "*not* the resumption, but the triumph of His rule." But these judgments are not for individuals, but for communities. Our Lord has laid down the principle that temporal misfortunes are not

judgments for the individual. (Luke xiii. 1-5.) So we believe that it is revealed that there will be a final judgment by the King of kings, when all men shall be judged according to their works. There we are met by a contradiction, viz: that there will be an exception, that *all* will not be judged—much less judged according to their works.

SPIRITUAL RESURRECTION.

The contradiction referred to in last chapter is part of a theory put together with great skill, and, no doubt, conscientiously held by its advocates. To clear our ground, we must consider the question of a spiritual resurrection.

There can be no doubt we have two resurrections mentioned in the New Testament, the first a spiritual. "How shall we, who are dead to sin, live any longer therein? Know ye not that so many of us as were baptized were baptized into His death? Therefore we were buried with Him in baptism unto death . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ, our Lord." (Rom. vi. 3-5 and 11.) This passage describes the *ideal* state of a Christian. He lives a resurrection life and exists in a resurrection state. "Let him therefore, having risen with Christ, make this *ideal* resurrection an actual fact by living day by day the *real* resurrection life." This epistle asserts the *ideal* state of privilege in which a Christian man stands, but is largely taken up with exhortations to make his real, every-day life square with his *ideal* state.

St. Paul, in Romans vii. 7-25, speaks in the first person indeed, but from the standpoint of unregenerate humanity. "I was alive without the law once, but when the commandment came sin revived and I died." (v. 9.) This verse is the key to the chapter. When man falls to the condition of the brute, which has no knowledge of moral law, he is comparatively happy and at ease (I was alive without law); but when conscience awoke, and the moral law spoke, then ensued a state of misery and unrest (I died). In this powerless condition he cries in agony, "O wretched man that I am, who shall deliver me from the body of this death?" "I thank God through Jesus Christ our Lord." Then follows the conclusion, "So then with the mind I myself serve the law of God, but with the flesh the law of sin." That is, I, by myself, apart from Christ, may admire the law of God in the higher part of my being, but in the lower part the law of sin. In the next chapter (viii.) he commences by saying that for those who have passed from this condition—those "in Christ Jesus"—there is no condemnation (*κατακριμα*), for they walk not after the flesh, but after the spirit.

The passage from the state of slavery to sin, to the state described as "in Christ," is called a resurrection. Baptism is the sign and seal of such resurrection.

"And ye are complete in Him who is the head of all principality and power, in whom also ye are circumcised with the circumcision made without hands in putting off the body (of the sins) of the flesh, by the circumcision of Christ, buried with Him in baptism, wherein also ye are risen with Him through faith of

the operation of God, who hath raised Him from the dead, and ye being dead in the uncircumcision of your flesh, hath He quickened together with Him." (Col. ii. 10-16.) In the next chapter he proceeds to warn them to make this *ideal* state of privilege a practical reality of life. "If ye then be risen with Christ, seek those things that are above." (Col. iii. 1.) (See whole chapter.) In this chapter he gives a series of directions as to how the practical life of the Christian is to be brought into conformity with his ideal state. He does this in view of the judgment, when all will be rewarded according to their works.

In this epistle we find a development of the idea of the spiritual resurrection. In the earlier epistle (Romans) we have "in the likeness of the resurrection;" here it is a participation in it, "Ye are risen with Him."

In Eph. v. St. Paul is contrasting spiritual light with spiritual darkness, the children of light with the children of disobedience; and in the 14th verse he introduces a quotation which, wherever it may come from, he endorses by its introduction, and by deducting a warning from it, "Rouse thyself, thou that sleepest, and arise from the dead, and Christ shall dawn upon thee; see that ye walk circumspectly, not as fools, because the days are evil." We cannot fail to connect with this a passage from the epistle to the Romans, xiii. 11-14, "Now it is high time to rouse out of sleep, for now is our salvation nearer than when we believed; the night is far spent, the day is at hand; let us, therefore, cast off the works of darkness, and let us put on

the armor of light; let us walk decorously as in the day, not in chambering and wantonness, not in strife and envyings." For by "faith" we are indeed placed in an *ideal* condition of justification and sanctification. But in our "belief" we have a living motive power whereby we are enabled to bring our daily life into conformity with our ideal state. And this should be done. Why? In view of the final *division*, when every man will be judged according to his works, to attempt this without the "motive power" would end in failure; and such an attempt would be an endeavor to justify ourselves by works. The spiritual resurrection above referred to, is called in Revelations the "first resurrection," which, of course, it is. "And I saw thrones, and they that sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus and the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not until the thousand years were finished. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, and they shall be priests of God and of Christ, and shall reign with Him a thousand years." (Rev. xx. 4-7.) The outlines of this chapter are clear and simple. An angel descends from heaven, having the key of the abyss, and a chain on his hand, he lays hold of Satan, chains him, casts him into the abyss, locks and seals the mouth; then comes the passage

quoted above, after which, we are told Satan shall be loosed, and shall deceive the nations (*which have not been destroyed* in the process of binding the evil one). The nations shall then make a final attack upon the saints, in which attempt they shall be destroyed. Then follows a description of the judgment, after which the new Jerusalem descends.

Are we to be ultimately saved or not according as we correctly understand all this or fail to do so? God forbid. It is only of late years that education and printing (both products of modern progress) have made it possible for the overwhelming mass of human beings to judge the matter for themselves. If the way to eternal life lies in the solving of what (to the mass of illiterate humanity) is a divine enigma, we have read the Scriptures to little purpose. "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent."

However, the thousand years must not be understood literally, any more than the periods of times in either of the Apocalyptic books—Daniel or the Revelations. It means a lengthy, but indefinite, period. Then the binding and defeat of the Evil One could be by no other power than Christ's. With these facts, let us turn to the Gospels.

"Now is the judgment of this world (*κοσμον*); now shall the prince of this world be cast out, and I, if I be lifted up, will draw all men unto Me." (John xii. 31-34.) The judgment of this world, and the casting out of Satan, are the effects, the first of Christ's death, the second of His resurrection.

But different tenses are used; the judgment of this world is the *immediate* consequence of His death, the casting out of Satan the *gradual* after-effect of His resurrection. He would draw all men to Him by His sacrifice, setting up a kingdom of righteousness which would gradually dethrone the ruler of the world. The Jewish theologians called Satan "The prince of this world," or "the ruler of the Gentiles." They supposed and taught that the Messiah, when He came, would destroy the Gentile world (or the nations), cast out their ruler, and set up a visible Jewish kingdom. Our Saviour warned them they were no exception to the rule, when they gloried in Abraham as their father, "Ye are of your father the devil." (John viii. 44.) Thus ended their complacent trusting to a favoritism on God's part. He also brought down the rest of their house of cards when He informed them, "God so loved the *world*, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life." (John iii. 16.) He came not to condemn the world; yet, of course, His death would have that effect. The judgment is represented as *already* passed upon the prince of the world; it only remains for the judgment to take effect, which (John xii. 31) represents by the tense of the verb used as a gradual process—the after-effect of the resurrection—the downfall of the kingdom of evil by the growth of the kingdom of righteousness. Christ's work is the redemption of the world by the downfall of the god of this world.

Now let us turn back to the twentieth chapter of

Revelations, and examine it in the light we have from the Gospels. We see the ideals of the Gospels and of Revelations agree. This magnificent book of tumultuous imagery contains a lovely ideal. Satan bound and the saints reigning. It only remains for man, by the grace of God, to realize this ideal; the only obstacle in the road of the realization of the ideal is refusal to receive Him who was lifted up. But yet the divine picture has been, to a great extent, realized, and this fact should encourage us to look forward to its still more perfect realization. Surely, in the millions who have risen with Christ and taken part in the first resurrection, we have a partial fulfilment of the vision. The *world* of the apostles' day was somewhat different from the *world* of to-day. In all probability St. John wrote Revelations in the summer of 68 A.D., in the midst of great physical convulsions, just after the suicide of the Emperor Nero, and before Galba was murdered. Nero, of all human beings, was the most infamous and depraved, yet he was the most popular of the Emperors; thus showing us the character of a people who could admire such an unspeakable creature. He was deified in his lifetime, and the worship of himself or his statue (image) demanded from the civilized world, he was received everywhere with the honors of a god; on the very coins every Christian would see he claimed the unique title of "The saviour of the world." Although dead, he was expected to return to earth again. It has been said, as regards the number of the beast, "The Jewish Christian would have tried the name as he thought of

the name in *Hebrew* letters. The moment he did so the secret would be revealed. No Jew thought of Nero except as 'Neron Kesar,' which, in Hebrew characters, gives 666. The name is so written in Jewish inscriptions." Nero then was "antichrist" in the same way as the "Fall of Jerusalem" was "The coming of Christ," but this does not exhaust the truth of the Word of God, which is always becoming true, and will at last have a final fulfilment.

Nero represents the world of the apostles' day. He, an antichrist, ruled it as vicegerent of the god of the world. It would be quite impossible here to speak of the abyss of shame and vice in which Nero, and the world he governed, wallowed. The fact that Christianity has dethroned Paganism, that the spirit of Christianity pervades law, society, and morals, proves that Christ reigns; that Satan's kingdom has been shaken. Not only has he been judged, but he is being cast out. Could St. Paul or St. John compare the world of to-day with their own, they would see the power of the resurrection. When it is remembered that Paganism, with its worship of demons, is represented in the New Testament as peculiarly the kingdom of Satan, we cannot but think there is something of a millenium in the Christian world of to-day, with all its imperfections. Just picture one of the apostles who, as he passed through the pagan world of his day, saw on every side—in the streets, in the public amusements, in the temples, on the coins, in the politics—evidences of the pagan world power, with a Nero at its head, translated into our midst to-day. There

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would indeed be much, very, very much, evil left ; many of our movements may not be real *progress*, but yet he would certainly see a millenium in comparison with the old world. Satan would be comparatively inactive. They would see the saints reigning with Christ over Christendom. The rest of the dead rise not, rule not. The government of the present world, sadly imperfect as it is, belongs far more to St. John, St. Peter, St. Paul, St. James, under Christ, than to any of the old pagan world. We Christians look forward to coming much nearer the ideal, to the yet more complete overthrow of the evil world of Satan ; we hope to see evil more and more chained in the abyss, the mouth more perfectly sealed over it, before the time when Satan raises his head for his final effort, which will end in his final overthrow. Can this interpretation be impugned? Of course it can, as can every other one advanced. But yet, if the first resurrection be not a spiritual one, then many passages of Scripture become meaningless, as, for instance, "If ye be risen with Christ." (Col. iii. 1.) If we are to take a confessedly symbolical book like Revelations literally, we should be lost in a maze. Why is this twentieth chapter to be an exception? If it be an exception, then we must believe that Christ, with His saints in spiritual and glorified bodies, will reign here on earth, in the midst of the nations, all in natural bodies. And that in spite of this awe-inspiring sight in their midst, the nations will be deceived into making an assault upon this awful kingdom in their midst, with God incarnate and glorified at its

head. Surely "The letter killeth, the Spirit giveth life." We have shown: 1. That there is a spiritual resurrection. 2. That the saints have taken part in it, and that they reign with Christ over redeemed humanity by their inspired writings and their examples—which still speak. 3. That we are justified in looking forward to a yet more complete overthrow of Satan's kingdom, before the last great assault of evil against the Church.

THE RESURRECTION.

The Gnostic sects which troubled the peace of the early Church, and against whose errors St. Paul and St. John both protest, believed, among other things, that matter was inherently evil. They taught that *matter* was created by the Demiurge, and not by God. They, therefore, absolutely denied the resurrection of either the just or the unjust, although claiming to believe in Christ Jesus.

Hymenæus and Philetus belonged to one of these sects. "Their word," says St. Paul, "doth eat as doth a gangrene, of whom is Hymenæus and Philetus, who, concerning the truth, have erred, saying the resurrection is passed already, and overthrow the faith of some." (2 Tim. ii. 17.) But they could but have denied a general resurrection (it is contended); what they denied must have been the resurrection of the saints a thousand years before the general judgment. Why couldn't they? It must be remembered the whole of the New Testament was not written at this time. That which was written was scattered about

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in the Church. It was not brought together into one volume for two hundred years at least after this. We know there were false apostles wandering about teaching false doctrine. We know St. Paul's authority as an apostle was denied by many professing the religion of Christ. And above all, we know the Gnostics did actually deny the resurrection of the body. Even to-day a school of thought exists which does teach that the FINAL resurrection HAS COME, and that the New Jerusalem has come down out of heaven to earth.

Hymenæus and Philetus, in common with the Christian Gnostics, the Jewish Essenes and Sadducees, denied the resurrection of the body. The orthodox Jews of our Lord's time believed there would only be a partial resurrection—the just ONLY were to be raised, and not the unjust. Josephus, who lived about the time of Christ, tells us, "they (the Pharisees) believe that souls have an immortal vigor in them, and that under the earth there will be rewards and punishments, according as they have lived virtuously or viciously in this life; the latter are to be *detained* in an eternal prison, but the former shall have power to revive and live again." (*Ant.* xviii. 1-3.) Again, he says, "the Pharisees are those esteemed the most skilful in the exact explanation of their laws. . . They say all souls are imperishable, but that the souls of good men ONLY are removed into another body, but that the souls of bad men are subject to eternal punishment." (*Wars* viii. 14.)

The resurrection of just and *unjust* is maintained

by our Lord and St. Paul. Our Lord, in the fifth chapter of St. John, speaks first of a spiritual resurrection (see 21-27), then He passes on to consider the actual resurrection: "Verily, verily, I say unto you, he that heareth My words, and believeth on Him that sent Me, hath eternal life, and shall not come into judgment, but is passed from death to life. Verily, verily, I say unto you, the hour is coming, and *now is*, that the dead shall hear the voice of the Son of God: and they that hear shall live." (24, 25.) The 24th verse explains the 25th, the passing from "death to life" is a spiritual resurrection. The world is an immense cemetery, full of men dead in trespasses and sins. They hear the voice of the Son of God; they ideally rise by belief, and *at once*, from death to life. The rising actually from the death of sin to the life of righteousness is a *gradual* process; a habit has to be shaken off, and a new habit formed. But only they who have a part in this the first resurrection, can have a joyful part in the final resurrection.

Our Lord then goes on, in the 28th verse, to teach a second resurrection. All shall take part in this—just and unjust—in contrast to the first resurrection, when only the just arise from the death of sin to the life of righteousness. "For the hour is coming, in which all that are in the *graves* shall hear My voice, and shall come forth; they that *have done good* unto the resurrection of life; and they that have *practised* evil unto the resurrection of judgment." (v. 28.) Here is a resurrection of the body—"the hour is coming"—"all in the graves shall hear My

Lord, in the fifth of a spiritual resurrection on to consider verily, I say unto and believeth on Him shall not come into path to life. Verily, coming, and *now is*, of the Son of God: (24, 25.) The 24th ing from "death to The world is an ad in trespasses and Son of God; they from death to life of sin to the life of ss; a habit has to formed. But only e first resurrection, resurrection. 28th verse, to teach I take part in this to the first resurrec- om the death of sin r the hour is coming, raves shall hear My that *have done good* and they that have ction of judgment." of the body—"the raves shall hear My

oice"—at one time, and no exception. Here is the condemnation of the Jewish idea on the subject. Then notice how careful the wording, "they that *have done good*," but "they that have *practised evil*." The same distinction in the verbs may be observed in John iii. 20, 21. I mean, of course, in the Greek; the *real* and important distinction is not brought out in our English translation. This verse is introduced by "Marvel not," for our Lord knew He was correcting a popular mistake on the subject.

St. Paul also protests against this popular error, by declaring, "There shall be a resurrection of the dead, both of the just and of the unjust." (Acts xxiv. 15.) One resurrection absolutely general. When St. Paul gains the Pharisees in the Council to his side, he merely cried, "Of the hope and resurrection of the dead I am called in question."

It has been asked by believers in two actual bodily resurrections, "Why does St. Paul speak of two classes? If he were not disputing with those who denied the resurrection of the unjust, he must mean two different resurrections." But we have shown from the most full and important of Jewish historians, himself a Pharisee, who lived in St. Paul's lifetime—Josephus—that he was talking before those who did not believe in a resurrection of the unjust; so the verse is quite clear in its meaning.

THE PARABLES.

The teaching of the parables in reference to these important subjects is commented upon as follows by

non-believers in a general resurrection. "During our Lord's ministry, the time for disclosing the mystery of His separate advent for the saints was not arrived, and in His parables the two parts of His coming are spoken of without distinction." We cannot help thinking the so-called mystery is the old Jewish conception of a Messiah coming to reign with His chosen people Israel, and to destroy all their enemies, which has been transplanted into the midst of Christendom. As regards the Jews, it was a mistake. The Christ, when He did come, tells them they are also children of evil; and St. Paul warns them, all are not Israelites who are of Israel.

When the parables are examined by our brethren who see no general resurrection in Holy Scripture, "judgment" (*κρινω*) is not synonymous with punishment (*καλασεις*), two quite different words. Judgment may end in acquittal; the primary meaning of the word is "a division." Our word "discern," "to distinguish between," is from *κρινω*. Now the great point of all the parables relating to this subject is the division between the just and the unjust, the good and evil. When we are told "believers," viz., "saints," will not be judged (adversely), it simply amounts to saying those who will ultimately be saved will be saved, which is a simple truism.

In the parable of the "ten virgins" we have a division into five wise and five foolish, and, therefore, a judgment. In the parable of the "talents," the servants or stewards are rewarded according to their works; one (of course, representing a class at the

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general judgment) is cast into outer darkness: "there shall be weeping and gnashing of teeth." (Matt. xxv. 30.)

Possibly the parable of the "sheep and the goats" refers to the judgment of the world outside of Christendom; if so, a division will be made between the good and bad of the world—the good going into eternal life, the evil into eternal punishment. It must be admitted our Lord goes into the subject of judgment much more minutely than the apostles. It is a well-known maxim that the less full account must always be explained by the fuller and more minute. And again, though in *some* particulars the account in the epistles may be more full, yet there can be no contradiction.

Our Lord (see Luke v. 31-49) gives a most solemn warning to be prepared for His coming. St. Peter, in the midst of it, asks, "Lord, speakest Thou this parable to us or even to all?" (v. 41.) The answer implies it is for servants or stewards of God. The servant, or steward, who imagined his lord delayed his coming, and began to behave himself badly, beating the other servants, eating and drinking, and being drunken, his lord shall come unexpectedly, and shall cut him off and appoint him his portion with the unbelievers. (v. 46.) Here is the *judgment* of one portion of what are called servants or stewards; they should be *cut off*, and have their portion with the unbelievers. The very act of *cutting off* shows what their position had been.

"The servant which knew his lord's will, and pre-

pared not, neither did according to his will, shall be beat with *many* stripes." (v. 47.) "But he that knew not, and did commit things worthy of stripes, shall be beaten with *few* stripes." (v. 48.)

Then follows the enunciation of the great principle which these verses teach and lead up to, viz:—that privilege will only entail greater responsibility, that God has no favoritism, and is no respecter of persons: "Unto whom much is given, much is required." (v. 48.) All this is opposed to the principle that God has privileged a certain number of persons who shall never account for the use of their privileges in the last judgment, in common with all other human beings. It is opposed to the idea that privilege is a blessing in any other sense, than that, by the grace of God, it may be made a blessing by its proper use. This is a very minute account of judgment. We may explain anything in the Gospels by the epistles, but we are not at liberty to explain it away. Here, then, we have in this twelfth chapter of St. Luke the coming of Christ; the *condemnation* of unprepared *servants or stewards*—some are *cut off*, some beaten with *many*, some with *few* stripes; a division into classes, and the allotment of different degrees of punishment must necessitate a *judgment*. A passage from St. Peter is a good comment upon these passages: "The time is come that *the* judgment must begin at the house of God, and if first at us, what shall the end be of those who *obey* not the Gospel of God?" Are our attempts to make the Church militant and the ultimately saved exactly the same things, more likely to succeed than the apostles?

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Our Lord's parables about the tares and the wheat growing together, and the good and bad fish in the same net, must certainly mean something. (See Matt. xiii. 18-24, 37-44, 47-52.)

JUDGMENT.

We have examined that part of the twentieth chapter of Revelation, descriptive of the state of the saints who reign with Christ over Christendom, having attained the first resurrection from the death of sin to the life of righteousness.

Let us now pass on to consider the description of the judgment which follows: "And I saw a great white throne, and Him that was seated thereon, from whose face fled the earth and the heaven, and place was not found for them. And I saw the dead, the great and the small, stand before the throne; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which had been written in the books, according to their works. And the sea gave forth the dead that were in it; and death and Hades gave forth the dead which were in them: and they were judged, each man according to his works" (Rev. xx. 11-14). All that are not contained in the book of life are punished by the infliction of the second death. Why dwell upon the fact that the book of life is used, if it be only a judgment of the evil world? Of course, we have the truth here delivered, by means of symbols, but yet the symbols mean something—why then the book of life, if the evil only are being condemned?

If it be answered that here and in the parable of the sheep and goats we have the judgment of the world, then I answer; then the world is far from being universally condemned, for some in the parable were welcomed into everlasting life, and some here not cast into the lake of fire, because their names are found in the book of life.

However, as we have everything in this description to prove a universal judgment, and not a word to restrict it to the evil world, we find here the final judgment. In our examination of other scriptures, we shall put this point beyond a doubt. Much doubt and uncertainty has been introduced into the subject by a play upon the word judgment. The Greek *κρίνω* means to separate, to part, to inquire into, to divide, to judge, to condemn. It may mean to separate with the object of acquittal, or with the object of condemnation; it occurs a hundred and fourteen times in the New Testament. *κατακρίνω* means to give sentence against, to condemn; it occurs twenty-four times; *κρίμα*, judgment, twenty-four times; *κρίσις*, judging, forty-nine times.

We should naturally expect to see it stated that "there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit," and so we do (Rom. viii. 1)—(*κατακρίμα*). We should certainly think God "a respecter of persons if any are to be exempt from that general process of separation described in Revelations xx. 12 to end. But *κρίνω* has often the same force as the word used in Rom. viii. 1, as any Greek lexicon will testify; its meaning must be judged by the context, and the

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teaching of the New Testament as a whole. "Ye that
heareth My words and believeth on Him that sent Me,
hath eternal life, and shall not come into judgment."
Here our Lord is describing, as I have pointed out,
the spiritual resurrection; it means here, of course, an
adverse judgment. From the very form of the sentence,
we infer that a sentence *against* those who have taken
part in the *first* resurrection, viz: those who have
passed from *dead* works to *serve* the living God, will
not be administered at the final judgment.

We find it used in another sense in 1 Cor. xi.
There, after reproving the Corinthians for coming to
the Holy Communion in a state of intoxication from
the Love Feast or Agape, St. Paul goes on to speak
of this disgraceful conduct as follows: "Let a man
prove himself, and so let him eat of the bread and
drink of the cup; for he that eateth and drinketh in
an unworthy manner, eateth and drinketh a judgment
to himself, if he does not distinguish the body; for this
cause many are sick, and weak, and some sleep; but
if we would discern ourselves, we should not be judged;
but being judged, we are chastened of the Lord, in
order that we may not be condemned (κατακριθωμεν) with
the world." Here the judgment is the chastisement,
sent upon the believing Corinthians, viz., sickness,
weakness, and death, to preserve them from the con-
demnation of the world of evil. These Christians at
Corinth were (in common with all other Christians)
ideally risen with Christ; and, therefore, in the condi-
tion described by Christ, "He that believeth on Him
is not judged; but he that believeth not is already

judged." (John iii. 18.) But when their practical life failed to agree with their ideal life, judgment came. God does not suspend his natural laws. For those who put their fingers into the fire, it will burn; for those guilty of immorality, the consequences will follow. This law is one of the most unalterable of all laws, both in the physical and moral worlds. But it is also said, "He that believeth not has been already judged." (John iii. 18.) According to one way of interpreting the first half of this verse, this (above quoted) latter half would prove that the judgment of unbelievers is over also, so that there will be no final judgment at all.

All we can really understand from these passages we can explain by quoting some others. "He that endureth to the end shall be saved." (Matt. x. 22.) "Give diligence to make your calling and election sure." (2 Peter i. 10.) "Jesus answered them, Have not I elected you twelve, and one of you is a devil?" (John vi. 70.) St. Paul writes to the Corinthians, "With me it is a very small matter that I should be judged of you or of man's *day*; yea, judge not mine own self, for I know nothing against myself; yet am I not hereby justified, but He that judgeth me is the Lord; therefore, judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will manifest the councils of the hearts." (1 Cor. iv. 3-6.) Here St. Paul contrasts man's day (which is the correct reading) with the Lord's day of judgment. He, without doubt, connects the idea of judgment with the day of the Lord's

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coming. He tells the Corinthians to leave judgment to Christ, who will perform the task most completely. As it was St. Paul who was being judged, the passage clearly shows us St. Paul expected to be judged at Christ's coming; no doubt he hoped for, and in faith expected, an acquittal. It is, therefore, not to be wondered at that in his second Epistle to the Corinthians he should solemnly warn them in the following words: "Wherefore we strive earnestly, that we be accepted of Him, for we must all be made manifest before the judgment seat of Christ, that every man may receive the things done in the body, according to what he hath done, whether it be good or bad; knowing, therefore, the fear of the Lord, we persuade men." (2 Cor. v. 10-12.)

Here St. Paul tells believers we should strive earnestly. But why? That we might be accepted of Him. But when, and where? When He sits upon His judgment seat. Bema was the official seat of the Roman judge, raised above the floor of the Basilica; in classical Greek, indeed, it had meant the orator's platform; but it was, of course, impossible that St. Paul could have used the word in an obsolete sense. The apostle always connects the judgment of brother upon brother with the final judgment of Christ. "Why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of God . . . so every one of us shall give an account of himself to God." (Rom. xiv. 10-12.) It may satisfy some people to explain this as a mere manifestation before God, but the whole con-

text points to what may justly be called a judgment. We naturally connect these passages with the "throne of God" in Rev. xxi., before which are gathered the dead, small and great (St. John always uses the word "throne," and many times in Revelations). St. Paul uses bema, the raised seat of the judge in the Roman Empire, of which he was a citizen. He did not scruple to use the power his position gave him, for on one occasion, when he stood a prisoner before the "bema" of the Roman judge, he said, "I appeal to Cæsar." In view of these passages, we are reminded of others of like nature. "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap; for he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap eternal life." They certainly are deceived who imagine "doing" a deadly thing; and yet there is a doing that is deadly. St. Paul, after that terrific list of the sins of the flesh, says: "They which *do* such things shall not inherit the kingdom of God." (Gal. v. 21.)

In *St. Paul's* theology, *faith* means a living motive power, which will strengthen the will to refuse the evil, and cling to the right; had he meant by "faith" a mere fiction by means of which we were to escape that which, elsewhere he himself and all other Scriptures concur in telling us *all* must undergo, he would certainly have said so plainly, without mistake of contradiction; and, having said so, he would not have filled up his letters with whole passages which it would require the keenest ingenuity to explain away. And, again, another important point—an important principle—is

this, that God most certainly freely makes us His children, that we may be good children. We not only acknowledge this, but glory in the fact ; He does not adopt us as His children after arriving at any certain degree of goodness. In this the wisdom of God is manifest, and we do well (if we have families) in following His example, in dealing with our own children. But when we say this we must also add, admitted into a holier sanctuary, the more terrific will be the condemnation if we become reprobates, or "culls," as the Greek word translated reprobates means literally.

THE SECOND ADVENT.

Our Lord said, during His life on earth, "Verily, verily, I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in His kingdom," (Matt. xvi. 28,) and again, "Verily, verily, I say unto you, that this generation shall not pass till all these things be fulfilled. (Matt. xxiv. 34.) These two passages are introduced by the solemn asseveration "Verily, verily," thus calling especial attention to them. Every attempt to explain them away is stamped with failure. He had just said (v. 18) that He would build His Church upon this "Rock," viz., "The Rock of Ages," Himself. But the Jewish dispensation yet existed, the temple still rung with the praises of the old dispensation, the altars still smoked with victims, year by year the high priest still entered into the Holy of Holies, and sprinkled the mercy-seat with the blood of the sacrificial victim, all was being done as God had commanded ; yet the new

dispensation was to be inaugurated on the day of Pentecost.

But God had not yet commanded the divinely instituted ritual to cease. This was still to come. It was to cease by the coming, in judgment, of that same God who had instituted it. This was done, and before that generation had passed away, before all those who had listened to our Saviour had tasted death. The Transfiguration cannot be referred to. To speak thus of what was to happen in six days would have been unnatural and misleading; and, besides, He did not come in His kingdom at the Transfiguration. In the twenty-fourth chapter of St. Matthew we find our Lord, the Truth itself, telling His audience of Jews that their city would be surrounded with armies, and to know by this sign that desolation was near, that those in the surrounding country were to flee to the mountains, and those in the city were to come out of it, that weak women and nursing mothers would have a poor chance of escape, for something He calls the kingdom of God was near; then He tells them, with the solemn introduction, that this would come to pass before the then existing generation would pass away, or, as in another place, before some standing before Him died; then He goes on to warn them against evil doing and sin, that they might escape the evil that was coming, and stand before Him.

He speaks to them as *Jews*, and as *Jews* who would remain true to the outward observances of their religion, even the observance of the Jewish Sabbath (Saturday) after the Jewish laws, until God destroyed

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by a divine interposition—formally abrogated the divinely appointed order of the old dispensation—“Pray ye that your flight be not . . . on the *Sabbath* day.” They were not allowed to take a long journey on the Sabbath day. (See Matt. xxiv.) The primary meaning of this is quite clear. The last words of the preceding chapter (xxiii.) had been the wail of the Divine Patriot over the “Beloved City.” In April, 70 A.D., Titus, the Roman general, with 80,000 troops, laid siege to Jerusalem. The city was full of passover pilgrims. This siege stands out as one of the greatest and most awful events in the world’s history. The city became the scene of mad confusion and famine, women slaying and devouring their own children. The Jews fought with frantic courage. When the city was taken, the temple became the centre of the fight, the great altar was covered with the slain; the courts of the temple were covered with streams of human blood; six thousand women and children perished in the burning ruins. The Roman troops adored their ensigns on the spot where the Holy of Holies had stood; one million one hundred thousand human beings perished in the siege, the number of captives taken and sold as slaves was enormous.

This was the awful fiat of the Almighty, the end of the visible economy of the old dispensation. No longer was the struggling Christian Church in danger of becoming a mere sect of Judaism. The Lord, by coming and destroying the whole outward framework of the Mosaic ritual, came to bless and confirm His

struggling Church by overthrowing and destroying her dead and useless rival.

This was what our Lord's words (above quoted) referred to. No doubt he had also His final coming and judgment in view when he uttered the awful words of the twenty-fourth of Matthew. We must bear in mind that *all* the New Testament books were written *before* the fall of Jerusalem, with the exception of the Gospel and Epistles of St. John, who lived to see this coming of Christ. (See John xxi. 18-25.)

So we find in them an intense expectation of Christ's coming; and no wonder, when Christ had said He would come, within that generation. We also find, in the references to His coming in the epistles, the double reference, just as in the twenty-fourth chapter of Matthew, first His coming in the fall of Jerusalem, and again His final coming. The words used to express the facts are, "The day of judgment," "The day of the Lord," "The day of Christ," and "That day."

The Thessalonians are in intense sorrow, as their fellow-Christians drop off one by one, and yet the Lord comes not; would they who died lose their part in the glories of the kingdom Christ was coming to establish and confirm? We see how the two comings were mixed up in their minds. St. Paul writes to reassure them, "I would not have you ignorant, brethren, concerning them that are asleep, that ye sorrow not, even as the rest which have no hope. For if we believe that Jesus died and rose again, even so, them that fall asleep through Jesus will God bring with Him. For this we say unto you by the Word of the Lord,

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that we that remain, that are left until the presence of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel and the trump of God, and the *dead* in Christ shall rise first, then we that are alive, that are left, shall together with them be caught up in the clouds to meet the Lord in the air, and so shall we be ever with the Lord." (1 Thess. iv. 13-18.) This sorrow of the Thessalonians was altogether alien to the true spirit of Christianity under such circumstances. The New Testament, the catacombs, and all the ancient burial services, testify to anything but intense sorrow in the presence of death. In the New Testament death is always brightened by the resurrection; in the catacombs (the burial places of the early Roman Christians), there is no sign of sorrow; on the contrary, the rude art of those dark places testify to-day to the experience of joy and victory on the part of the early Christians in the presence of death. We hear the same key of joy and victory struck in the burial service of the Church of England, which is a good representative of the spirit of the ancient services from which it was compiled. How could this excessive sorrow be corrected? By the presentation of the truth of Christ's coming and the resurrection. But we are told, "They knew the dead would rise—as Martha did—why then tell them so again?" Are we never to apply a well-known truth, when needed, because it is known? St. Paul did, not in the matter of the resurrection only, but in other matters of doctrine. He,

like our Lord, reiterates the grand truths of the faith.

St. Paul is here picturing the advent as it concerned the "just." The order is: "First the dead in Christ rise"—not as contrasted with the "unjust," who are to rise later on; the Greek will not bear such a meaning—but "first," viz., before the living are glorified and rise to meet their Saviour, then shall they both, "the risen and the living," ascend to meet their Saviour together. St. Chrysostom says of this: "When the king cometh into a city, they that are honorable proceed forth to meet him, but the guilty await their judge within." St. Paul only refers to the advent and resurrection in relation to the "just"; any reference to the "unjust" would not have been to the point, for he was writing to comfort those who mourned the death of *Christians*—"And so shall we be ever with the Lord." Not a word of Satan's being let loose, and another assault upon them by the "nations" of evil; not a word of another attack from the world power, when a divine interposition will be necessary to save them from the enemies' hand. (See Rev. xx. 7-11.) If this were to happen afterwards, it would be a sad blot upon such a serene description of *final* peace and bliss. But although the "unjust" be not mentioned here, they are in his second epistle, where he refers again to this subject. "If so be that it is a righteous thing with God to recompense affliction to them that afflict you; and to you that are afflicted, rest with us, at the revelation of the Lord Jesus Christ from heaven, with the angels of His power, in flaming fire, rendering vengeance to them that know not God, and to them

that obey not the Gospel of our Lord Jesus Christ: who shall suffer punishment, even eternal ruin from the face of the Lord, and from the glory of His might; when we shall come to be glorified in His saints, and to be marvelled at in all them that believed (because our testimony unto you was believed) in that day; to which end we pray alway for you, that our Lord may count you worthy of your calling." (2 Thess. i. 6-12.)

In the 20th chapter of Revelation, 1-10, there is no mention of the coming of our Lord; no mention of the judgment or punishment of any of the "unjust." On the contrary, we have the binding of Satan, that he may not *deceive* the nations; a *curbing* of the power of evil in the world, that the saints may reign there. Satan's renewed attack upon the spiritual Zion, "the holy city," viz., the Church, is the sign of that, (which on all hands) is acknowledged to be the final judgment. But here, in Thessalonians, we have those who troubled the saints recompensed with punishment; a judgment upon the evil world in accordance with the parable of the "sheep and the goats." (Matt. xxv. 31-46.) And then note the *kind* of punishment administered, it is "*eternal destruction*," or, as it may be translated, *eternal death*.

Revelations xx. 14, calls it the *second death*, just as Revelations xx. 5, calls spiritual resurrection the *first* resurrection. In the parable of "the sheep and the goats" it is called *eternal punishment*. (Matt. xxiv. 46.) But these two passages are by all acknowledged to refer to the *final* judgment. Then note again the

punished and rewarded are respectively represented under two descriptions. The punished are—

1st. They that know not God.

2nd. They that obey not the Gospel.

The rewarded are—

1st. His saints.

2nd. Them that believe.

“They that know not God” in contrast to them that believe; “they that *obey* not the Gospel,” in contrast to “His saints,” viz., sanctified people. Then St. Paul prays “that God may esteem you worthy of this calling.” The word translated “reckon” embraces the sense of “decide,” “adjudicate,” so here, in the coming, we have a judgment of the believers. But what does St. Paul mean by his prayer? It refers to the two several classes of the punished and rewarded. “Worthy of this calling,” “Called to be saints,” viz., sanctified persons. (Rom. i. 7.) He prays that the “believers” at Thessalonica may, by the grace of God, be actually as well as ideally “saints,” so that they may not be embraced in that class of the lost who are described as disobedient to the Gospel, in contradistinction to the other class, who are described as not knowing God.

Again is the theory dashed to the ground, that God is a respecter of persons; that He will practise favoritism, by exempting those who are most privileged from a judgment that all must undergo.

The term “last days” must be understood, when used, as those days preceding a coming, or judgment,

of Christ. The days of the apostles were the last days of the Jewish economy, which Christ would come to destroy. Those days were also the beginning of the end of that Pagan Empire of Rome, and, therefore, its last days. The days of any rotting institution or nation preceding its destruction are its "last days," and pre-eminently the days preceding the final end of evil are the "last days."

The "last days" in any of these senses are always "evil days." St. Peter's description of the last days preceding the time when "the elements shall be dissolved with fervent heat and the earth also, and shall the works thereof be found?" (2 Peter, iii. 10), reads very much like the account of the final judgment in the Revelation of St. John, where the "earth" is represented as fleeing away from the face of God, after the evil days when the saints shall be assailed by the deceived nations.

2 Thes. ii. 8. "Then shall the lawless one be revealed, whom the Lord shall consume in the brightness of His coming."

St. John tells us there are *many* antichrists; there have been many fulfilments of this prophesy, and, possibly, there may be many more before the final fulfilment.

One of the marks and signs of Christ's coming in judgment is the revelation of "the Lawless One." God's moral law is eternal in its very nature; whenever the devil let loose, goes about to deceive men into believing that God's moral law may be lost sight of with impunity, then "the Lawless One" is being revealed,

and his revelation always precedes the Lord's coming in judgment. We have now seen that our Lord will come finally, when He shall judge the quick and the dead—when the dead small and great shall be judged out of the books, and the book of life, and every man shall be judged according to his works. In Revelations xx. 12-15, we find no exception, neither do we in St. Paul's description in 2 Thes. i. 6-12; in both places we find the same rewards and punishments; each has the stamp of finality upon it. Therefore, the false deduction which springs from a misapprehension of the doctrine of "justification by faith," viz: that believers will be exempt from judgment, receives no warrant from the Word of God.

THE CHURCH AND THE MINISTRY.

It is on all sides acknowledged "belief" (when possible) is the condition, and baptism, the mode of entrance into the Christian Church. So that we conclude that all baptized people who believe in Christ are members of the Church of Christ.

In this sense of the word Church, we see it used in the following passages: Matt. xvi. 18; Acts viii. 3; 1 Cor. xv. 9, and in the passage, "The Lord added to the Church daily such as were being saved." (Acts ii. 47.) "It is used of the Church in a particular city or country." (Acts viii. 1; Acts xiii. 1; 1 Cor. i. 2.)

It is used also for a single congregation: "Aquila and Priscilla, and the Church that is in their house." (Rom. xvi. 5.) We presume that this must mean the congregation worshipping in the upper room, lent for

the purpose by Acquilā and Priscilla. We come to this conclusion, because this form of salutation, in different epistles, is always sent to the *same persons*, but not to all Christian families. It is used also in the plural, meaning various congregations. (Acts ix. 31; xv. 41; Rom. xvi. 4; 1 Cor. vii. 17.)

The Greek word *ecclesia*, which is translated Church, is used in the Greek version of the Old Testament, called the Septuagint, for congregation. Our Lord and the apostles were well versed in this Greek version of the Old Testament, as they often made their quotations from it and not from the Hebrew version. So we may now see where the word came from as used in the New Testament.

There are two texts often brought forward to prove that the Spirit of God is in such a way the president in a Christian assembly or congregation, that a ministry in the Church is needless, if not actually unlawful. They are as follows: "Wherever two or three are are met together in My name, there am I in the midst of them." (Matt. xviii. 20.) This is the origin of the celebrated ecclesiastical saying, "*Ubi tres ibi Ecclesia*." This verse is explained by the preceding verse, "If two of you shall agree on earth as touching anything that ye shall ask, it shall be done for them of My Father which is in heaven." Our Lord then tells them that He would be present at the assembling of the faithful, as the Mediator between God and man, and as the Great High Priest, to present their devotions to the Father; nothing about the presidency in the congregation is mentioned.

The other passage is, "God is not of confusion, but of peace." (1 Cor. xiv. 33.) The word *author* does not exist in the Greek. This sentence contains a self-evident truth, and the reason why it occurs here must be found by reading the chapter from which it is taken. In this fourteenth chapter of first Corinthians the apostle is reproving his converts at Corinth for confusion in the congregation.

A ministry of "gifts" existed in the early Church. Some of these "gifts" were miraculous, and in their exercise, especially in the exercise of the "gift of tongues," the Corinthians brought confusion into the assembly. Had the Holy Spirit been given to preserve such order as was seemly in the assembly, how is it the apostle intervenes in this way, instead of plainly telling the Corinthians the truth?

There can be no doubt St. Paul describes a state of babel and confusion. "How is it, then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." (v. 26.) How is it? *i.e.*, whence this confusion? He then goes on giving directions for the exercise of these gifts. And having given these directions, he says in effect: "The God you worship is a lover of order, decorum, and peace, therefore, if in the congregation you wish to offer Him an *acceptable* service, it must not be one of confusion."

The latter part of verse 33rd belongs to the 34th verse, *not* the 32nd. It should read, "As in all the churches of the saints, let your women keep silence in

the church." (33, 34.) The general order was in all the churches that women were silent in the congregation. Corinth was an exception to this rule, therefore the apostle tells them to do as other churches in this matter for the future.

St. Paul was a wise man, and wise also by revelation; he was reproving the Corinthian Church for wild disorder and ecstatic confusion, he well knew women being naturally more excitable than men, would only add to the confusion were they to be allowed their say too. His concluding order is, "Let all things be done decently and in order." (v. 40.) Let your worship be conducted with orderly decency, these wild outbursts of incoherent fanaticism must cease. (See the whole twenty-fourth chapter of first Corinthians.) It seems to me impossible to deduce an argument against the ministry (rather otherwise) from this chapter.

With the exception of the Epistle of St. James and the Epistles to the Thessalonians, the two Epistles to the Corinthians were the first part of the New Testament written. We see what a state of immorality, confusion, insubordination and division this Corinthian Church was in, by carefully reading these two epistles. Examine the following passages from these epistles: 1 Cor. i. 11, 12; 1 Cor. iii. 1-5; 1 Cor. v. 1-3 2; Cor. xi. 13. In 2 Cor. xi. 26, we see there must have been numbers of false brethren in the Church at the time. So in the Church of the apostles' day we find false brethren, false apostles, deceitful workers, immoral persons, divisions, and quarrels. These are what some persons imagine a

recognition on the part of modern Christians of a presidency of the Holy Spirit in the assembly, and the abrogation of the ministry would altogether banish. We doubt the success now, any more than when the Church was governed by the apostles.

But let us pass on to the epistles written later on. The Epistles to the Corinthians had been written in the year 56 A.D. The Epistles to Timothy and the Epistles to Titus and the Hebrews were written during the years 64 and 65 A.D. In the Epistles to Timothy and Titus, we find an organized system of government in the hands of Church officers, called bishops (overseers) or presbyters (elders), under the apostles. The Epistle to the Hebrews recognizes this fact in two passages: "Remember them that are the guides over you, who have spoken to you the word of God" (Heb. xiii. 7.) "Obey them that have the guidance over you, and yield to them, for it is they that watch on behalf of your souls, as having to give account." (Heb. xiii. 17.)

Of course, we are told that the organized ministry was to cease with the apostles, and that only apostles and their delegates appointed and ordained ministers. We should certainly have been surprised to find any one but the rulers and organizers of any society ordaining the ministry of such society. And so with the Church; who but the apostles or their delegates would have governed and ordained? But we find the Church still continued the Christian ministry after the apostles' death. We have in the very earliest documents, referring to the Church, after the apostles' death, ample

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proof that the ministry was continued without the least idea that a mistake was being made. If the Church was in need of the ministry during the lifetime of the apostles, to correct such disorder and confusion as the apostle describes at Corinth, surely the necessity still exists to-day: (not that I mean that the *only* duty of the ministry is to correct disorder; I am on these subjects taking the lowest position). Had God meant the Christian ministry to die with the apostles, He most certainly would have revealed the fact, and we should have had it clearly stated in the New Testament. God in His providence would never have allowed three epistles, the 1st and 2nd Timothy, and Titus, almost altogether taken up with a description of church organization, the proper qualifications for ministers, and their appointment, to take up so much place in the New Testament, were the ministry to cease with the apostles; especially is this so, when we remember St. John tells us there were many things Jesus did and taught not recorded at all. (John xxi. 25.) The truth is, that this new idea is the outcome of the modern progress of the *world*. Since modern progress has introduced printing, and the education of nearly all the people, every one is able to study the Bible for himself. No one dreamt of denying the necessity of the ministry when Bibles had to be written by hand, when no one could buy one, but the very rich, and even had nine hundred and ninety-nine men out of a thousand possessed one, they could not have read it. The principle of the perpetuity of the ministry is laid down in 2 Tim. ii. 1, 2. The word "faithful"

in this passage does not mean ordinary believers, but, as the whole epistle proves, those who have the qualifications for the office of the ministry.

The word "elders" (or "presbyters") was used of the officers of the Jewish Synagogue, and naturally passed into the Christian Church. It is used in reference to "office," and not age. For instance, St. Paul says to Timothy, "Let no man despise thy youth," although Timothy was doubtless an "elder." (See 1 Tim. iv. 14.)

THE STATE OF THE CHURCH IN THE APOSTLES' DAYS AND OUR OWN.

Divisions among Christians are deplorable facts. We have divided from disagreement, which is not creditable. But yet, divisions among Christians existed at Corinth in St. Paul's day. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions (schisms) among you ; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. What I mean is this, that every one of you saith, I am of Paul ; and I of Apollos ; and I of Cephas ; and I of Christ. Is Christ parcelled out into fragments ? Was Paul crucified for you ? Or were ye baptized in the name of Paul ?" (1 Cor. i. 10-14.)

This shows us that the church which excelled all others in its possession of "gifts" was in a most

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deplorable condition ; that divisions the most painful and acute existed. What does St Paul propose as a remedy ? To come out of Corinthian Christianity ? Most certainly not. On the other hand, he counsels them to draw together, by speaking the same thing, and thus drive away the spirit of disunion. This, as long as they sacrificed no living principle of the faith of Christ, it was their duty to do. He tells these contending schools of thought at Corinth, not one of them had a monopoly of Christ.

A careful study of the Acts of the Apostles and the epistles will convince any one, willing to be convinced, that the Christian Church of the apostles' days was by no means a society of perfect people ; very far, indeed, from it. Nothing more convinces one of the truth of Holy Scripture, than that it gives us the blots and blemishes, as well as the holiness and purity, both of individuals and the Church.

Are the "believers" of early times commanded "to come out of the Church by the apostles because the Church of that time contained false brethren, false apostles, deceitful workers, drunken frequenters of the Holy Communion ; schismatics, who set up schools of thought of their own, and called their schools by particular names, Paul, Peter, Apollos, or even Christ ? (For it must be remembered, to call our own school of thought by the name of Christ, in a fractious spirit, is even worse than to give it the name of some mere human teacher.) No ; these mistaken, weak, and erring brethren are to be reclaimed ; for the Church on earth is more like a huge spiritual

hospital than a society of immaculate people. These divisions and clashing schools are to cease their contentions, and all to draw together.

This is the task before the modern religious and ecclesiastic reformer, who wishes to follow *in St. Paul's steps*—not the attempt to make confusion worse confounded, by adding a narrower, bitterer school to those already existing.

CONCLUSION.

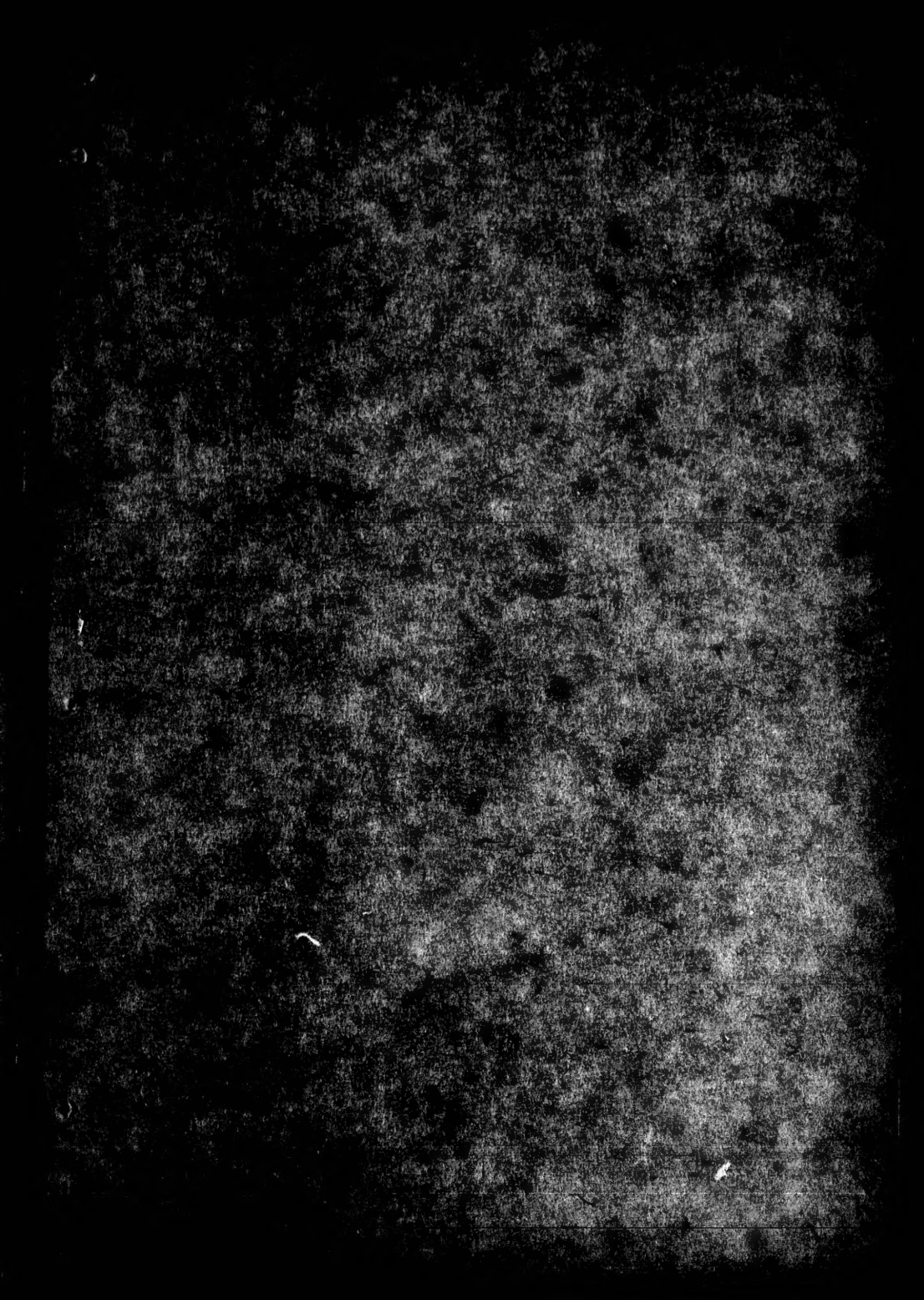
The great doctrines of "Election and Predestination," and "Justification by Faith," are both scriptural, are both true. But the doctrine of "Predestination and Election," be it never held so firmly, is not truly exalted by casting away the doctrine of "Free Will." The doctrine of "Justification by Faith" is not truly exalted by casting away the doctrine of "A Final Judgment according to Works."

To illustrate the above assertions, we will close the consideration of these great topics by quoting a passage from the works of a celebrated divine—Canon Mozely: "It were to be wished that that active penetration, and close acute attention, which mankind have applied to so many subjects of knowledge, and so successfully, had been applied, in a somewhat greater proportion than it has been, to the due apprehension of that very important article of knowledge, their own ignorance. . . . Nor does this apply to the uninstructed and uncultivated part of mankind only, but perhaps even more strongly to the learned and controversial class. For certainly to hear the way in which

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some of this class argue, and draw inferences from the incomprehensible truths of revelation, carrying them, as they say, to their *consequences* and logical results, upon which, however remote and far-fetched, they insist, as if they were of the very substance of the primary truth itself—to judge, I say, from the long and fine trains of inferences drawn by some theologians from mysterious doctrines, endless distinctions spun out of each other in succession, and issuing in subtleties which baffle all comprehension, and are, in short, words, and nothing more. . . . To judge, I say, from such a mode of arguing from religious truths, one cannot avoid two reflections: one, that such persons do not know their own ignorance; the other, that it is probably a mercy to them that they do not . . . they are thus saved from unbelief, and only fall into a well-meaning, but foolish and presumptuous, dogmatism. . . . The plain reason of mankind is always large and comprehensive, not afraid of apparent inconsistency, but admitting all truth which presents itself to its notice. It is only when minds begin to philosophize that that they are narrow. . . . Then begins the pride of argument, the ingenuity of construction, the ‘carrying out’ of ideas and principles into successive consequences, which, as they become more and more remote, leave the original truth at a distance.”





judged." (John iii. 18.) But when their practical life failed to agree with their ideal life, judgment came. God does not suspend his natural laws. For those who put their fingers into the fire, it will burn; for those guilty of immorality, the consequences will follow. This law is one of the most unalterable of all laws, both in the physical and moral worlds. But it is also said, "He that believeth not has been already judged." (John iii. 18.) According to one way of interpreting the first half of this verse, this (above quoted) latter half would prove that the judgment of unbelievers is over also, so that there will be no final judgment at all.

All we can really understand from these passages we can explain by quoting some others. "He that endureth to the end shall be saved." (Matt. x. 22.) "Give diligence to make your calling and election sure." (2 Peter i. 10.) "Jesus answered them, Have not I elected you twelve, and one of you is a devil?" (John vi. 70.) St. Paul writes to the Corinthians

coming. He tells the Corinthians to let Christ, who will perform the task more fully. As it was St. Paul who was being judged, clearly shows us St. Paul expected to stand at Christ's coming; no doubt he hoped for a favorable expected, an acquittal. It is, therefore, considered at that in his second Epistle to the Corinthians he should solemnly warn them in the following words: "Wherefore we strive earnestly, that we may be found of Him, for we must all be made manifest at the judgment seat of Christ, that every man may receive the things done in the body, according to what he hath done, whether it be good or bad; therefore, the fear of the Lord, we persuade you to be diligent." (v. 10-12.)

Here St. Paul tells believers we should be diligent. But why? That we might be found of Him. But when, and where? Where He will sit at His judgment seat. Bema was the floor of the Roman judge, raised above the floor of